

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. II. 7.

No. 21.

NOVEMBER 1, 1848.

VOL. X.

THE KINGDOM OF GOD.

Second.—*The character and requisite qualifications of the subordinate officers in the kingdom of God* are now to be considered. As the persons of the Father and Son cannot be every where present, it is therefore impossible for them to attend in person to all the multiplied affairs of government among intelligent beings; therefore, God, in establishing a government among such beings, has always called persons of their own number to officiate in his name. The character of these persons, previously to their calling and appointment, has generally been that of honesty and sincerity; otherwise they have not differed materially from other men.

The various officers, called of God to administer the affairs of his government, are apostles, prophets, bishops, evangelists, elders, pastors, teachers, and deacons. God has only one way of calling these different officers, and that is by *new revelation*. No person was ever authorized to act in the name of the Lord unless called by *new revelation*. Paul says (Heb. v. 4), "*No man taketh this honour unto himself, but he that is called of God as was Aaron.*" Among the vast number of national governments now upon the earth, where is there one that even professes to be the kingdom of God, or that its officers were called of God as was Aaron? Human authority and human calling are the only powers which any nation professes to have. But there are certain petty governments, called churches, organized within these national governments, which claim divine authority, and consider their officers authorized to act in the name of the Lord. But the great question is, Have any of them been called as Aaron was? By *new revelation* Aaron was called. By *new revelation* the duties of his calling were made known. Have any of the Roman Catholic or Protestant officers been called by *new revelation*? Has God said one word to any of them? Do they not, with very few exceptions, declare that "There is no later revelation than the *New Testament*?" If the revelations contained in the New Testament are the last ones given, then the persons to whom they were given, were the last ones called of God. When *new revelation* ceases to be given, officers cease to be called of God. When the calling of officers cease, the kingdom of God ceases to be perpetuated upon the earth. Nothing is more certain than that the church of God ceased to exist on the earth when new revelation ceased to be given. All the modern christian churches, who deny new revelation, have no more authority to preach, baptize, or administer any other ordinance of the gospel than the idolatrous Hindoos have; indeed, all their administrations are worse than in vain—they are a solemn mockery in the sight of God. It is a grievous sin in the sight of God for any man to presume to baptize, unless God has authorized him by new revelation to baptize in his name. Saul, the king of Israel, lost his kingdom because he assumed the authority that did not belong to him. (1 Sam. xiii. 8—15.) Another king of Israel was smote with leprosy until the day of his death, because he attempted to administer an ordinance without being called and authorized. (2 Chron. xxvi. 16—22.) So all the baptisms and sacraments admin-

istered by modern christian churches who have done away new revelation, are an abomination in the sight of God. All persons who shall suffer themselves to be baptized, or partake of these ordinances through the administration of these illegal unauthorized persons, after having been duly warned of the evil thereof, will bring themselves under great condemnation before God, and unless they repent of that sin they can in no wise be saved. The twelve apostles were called by new revelation, but that did not authorize Paul, Barnabas, Timothy, nor any other person. Each one had to receive a separate call by new revelation for himself. No one could lawfully act under a commission given to some other person. All the commissions recorded in the New Testament were given to individuals then living, and not to any individuals who should live in some future age. If any person would have authority, let them obtain a new commission from God as his servants always did in ancient times, and if they officiate without such new commission, then know assuredly that they are impostors.

The subordinate officers in the kingdom of God must not only be called of God, but qualified to act in their respective offices. The first qualification absolutely necessary for every officer in the kingdom is, *the gift of the Holy Spirit*. This is the most important qualification of all others. No man, without this qualification, can attain to an office in the kingdom of God; it matters not how great his other attainments are; though he has studied the scriptures from a child, and committed them all to memory—though he has carefully learned the original languages in which they were written—though he has made himself master of all sciences—grasped with a comprehensive mind all the arguments set forth in theological works, yet none of these attainments will qualify him for even the least office in the kingdom of God. The unlearned youth, who had not the knowledge of the English alphabet, if he were called of God, and qualified by the gift of the Holy Spirit, would have more power and authority, and could do more towards saving men, than all the theologians and doctors of divinity that the world affords, unless they also were called of God, and endowed with the gift of the Holy Ghost. No other qualifications whatsoever can be substituted in the stead of the Holy Spirit. The Holy Spirit is the great distinguishing characteristic between the officers of the kingdom of God and impostors. Every officer sent of God has a qualification that no impostor ever had or ever can have.

The first officers placed in the kingdom of God are apostles. Let us enquire how in ancient times this office was conferred on man. Jesus said to his ancient apostles (John xv. 16) "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." Paul informs us (Heb. iii. 1.) that Jesus himself was an apostle. Holding the office himself, he had the most perfect right to confer the same calling upon others; hence he first *chose* them, and then "*ordained*" them; after this he sent them forth to preach (Matthew x.) "and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Although these apostles were chosen, ordained, and sent forth on a particular mission to the cities of Israel, with power to work mighty miracles, yet there was an essential qualification which they had not yet received. They had received power sufficient to qualify them to preach that the "*kingdom of heaven was at hand*." But they had not yet received power sufficient to fully organize and build up that kingdom on the earth. They lacked one very important qualification, without which they could never establish the kingdom which they had already predicted "*was at hand*." What was this further qualification which these apostles had not yet received? It was the gift of the Holy Ghost, or the other Comforter which Jesus promised them. It is very remarkable that these apostles should have such great power, and yet not have the Holy Ghost. But hear what the scripture saith, (John vii. 37, 38, 39) "In the last day, that great day of the feast, Jesus stood, and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: *for the Holy Ghost was not yet given; because that Jesus was not*

yet glorified)." Mark the expression, "*the Holy Ghost was not yet given.*" This agrees with another saying of Jesus to his apostles (John xvi. 7), "Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." Jesus calls this Comforter the Holy Ghost (John xiv. 26). After the resurrection of Jesus, and as he was about to be taken up into heaven, he said to his apostles (Luke xxiv. 49), "Behold I send the promise of my Father upon you" (alluding to the Comforter or the Holy Ghost which he promised several days before should be sent unto them from the Father after his glorification); "but," said he, "tarry ye in the city of Jerusalem, until ye be endued with power from on high." Thus you see, dear reader, that these apostles had power to "heal the sick, cleanse the lepers, raise the dead, and cast out devils," although the Holy Ghost was not yet given to them. A certain power was yet lacking. Jesus had commanded them saying, "Go ye into all the world and preach the gospel to every creature." But he would not suffer them to commence this mission until the promise of the Father—the Holy Ghost—was given them. They already had power to work mighty miracles, but had not the power to build up the kingdom of God. This power they were to tarry for in Jerusalem, and when they should receive it, they were then to commence the duties of their mission, first, in the city of Jerusalem, and afterwards extend their labours to all nations. The power to work miracles is entirely a different thing from the power to build up the kingdom of God; the latter power, however, always includes the former, but the former power does not always include the latter.

We now ask, Where is there a man among all the churches of modern times, who has been called to the office of an apostle by *new revelation*? Where is there a man among all the millions of modern christians who has been ordained to the office of an apostle, under the hands of an apostle, as the Twelve were anciently? Where is there a man to be found among all the Catholics or Protestants who has been endowed with even the power of working miracles, to say nothing of the still greater power communicated in the gift of the Holy Ghost? If the apostles in ancient days could not build up the kingdom of God, without being endowed with these two degrees of power, surely no one since their day could be authorized to build the church of God with any less qualification.

One of the important duties, required of an apostle is to ADMINISTER THE SPIRIT. In 2 Cor. iii. 6, we read that both Paul and Timothy were made "*able ministers*" "*of the Spirit.*" The ordinance through which the Spirit is ministered, is THE LAYING ON OF HANDS. (Acts viii. and xix. Heb. vi.) To the apostles were entrusted three very important administrations for the salvation of man:—

First.—*The administration of the word.*

Second.—*The administration of the baptism of water.*

And Third.—*The administration of the baptism of the Spirit.*

While Jesus was with his apostles in person, they had power to minister the word and water, but not the Spirit, for they themselves had not yet been baptized with the Spirit; and they could not administer that which they were not in possession of. It was necessary that they should first receive the gift themselves, before they could confer it upon others. Hence we can perceive the propriety of Jesus commanding them to wait "at Jerusalem until they should be endued with power from on high;" for without this additional power they could neither save themselves nor others. Many persons have flattered themselves, that they can be saved without the assistance of a minister sent of God. But this is a vain delusive hope; for Jesus hath expressly said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Now as no man can be saved out of the kingdom, it is necessary that he should be "born" into the kingdom; and this would be impossible without an administrator sent of God; for the birth or baptism of water, and the birth or baptism of the Spirit, require some one legally authorized to officiate in behalf of the candidate.

Reader, have you ever received the Holy Ghost through the laying on of the hands of one sent of God? If not, you are not yet born of the spirit. You are not yet a child of the kingdom. Know assuredly, that unless you find some man who has been sent by the command of God as was Aaron, and get him to remit your sins through your faith, repentance, and baptism, and have him to minister to

you the Holy Ghost, as did the ancient apostles—you need not flatter yourself that you can be saved. Do not deceive yourself upon this all important subject. Do not suffer any man to baptize or administer unto you unless God has spoken unto him by the voice of his servants, and authorized him to administer in his name. Do you enquire how you are to know an authorized man of God from one who has no authority? I will tell you how to discern the difference. A true servant of God will never teach a false doctrine. He will never deny new revelation. He never will tell you that the canon of scripture is full, or that the New Testament is the last revelation ever intended to be given to man. He never will tell you, that miraculous gifts are no longer necessary in the church of God. He never will tell you, that inspired apostles, prophets, and other officers are not requisite in the church now. He never will tell you, that the "*ministration of the spirit*" by "the laying on of hands," is done away by God's appointment. But he will tell you, that if you will receive his message, and be baptized by one having authority, that your "*sins shall be remitted*," and that you shall be filled with the Holy Ghost by the laying on of hands; and that you shall know, by the teachings thereof, that his doctrine is true and of God. In this respect he will differ from all impostors; for an impostor never had power to "*minister this spirit*." An impostor dare not promise you that you shall be filled with the Holy Ghost by the laying on of his hands; for he knows that such a promise would not be fulfilled—he knows that you would detect him to be a false teacher by complying with his conditions, and failing to receive his promise. An impostor, knowing that he has no power to give the Holy Ghost as the ancient apostles had, will endeavour to persuade you that such power is not necessary now. He knows very well, that if he cannot get the people to believe that such power is not necessary in these days, that his own unauthorized pretensions will be at once detected.

An impostor, like Simon Magus, may deceive ignorant people by witchcraft and sorcery, but he can never deceive them by pretending to give the Holy Ghost through prayer and laying on of hands. This is a power that none but a true minister of God possesses; it cannot be counterfeited by the devil. The devil can counterfeit the miracles of Christ, but he cannot counterfeit the gift of the Holy Ghost. None but the lawful ministers of Christ can minister the spirit. This then is an infallible sign by which to distinguish true apostles from false ones. But does this infallible sign exist either among the Papists or Protestants? Can any of their ministers give the Holy Ghost by the laying on of their hands? If not, they are not the church of God, and their ministers are unauthorized—all their administrations are illegal and an abomination in the sight of God—salvation is not among them. Not one person among all their societies has been legally baptized. Reader, are you a member of any of these societies? if so, haste to withdraw yourself from them, that you partake not of their plagues, *for the hour of their judgment is come*. If you would be saved, seek after the apostles and prophets of the kingdom of God, and receive their administrations, and you shall be filled with the Holy Ghost, and obtain eternal life.

ADDRESS TO THE SAINTS.

Great Salt Lake City, Great Basin, North America, Dec. 7th, 1847.

Beloved Brethren,—As an opportunity now presents of addressing a few lines to you, I gladly embrace it. I have just had an interview with Capt. Grant, one of the Hudson Bay company's agents, who resides at Fort Hall, a distance of about 200 miles north of this, who has come on a visit to our new city on business, and who has kindly offered to forward through their private mail, any communications that I might wish to send, and as he leaves early in the morning, my remarks will necessarily have to be brief.

In my last letter to you from Winter Quarters, I gave you an account of our safe arrival at that place—of the general health of my family, and the families of Elders Hyde and Pratt—of our interview with the Twelve on the evening previous to their departure—and of the number of the pioneers who started with them to find a location for the Saints. Since that time, Elder Pratt and myself started with a large company to follow in their footsteps. Elder Hyde remained in Winter

Quarters. The company that left Winter Quarters with us, consisted of upwards of two thousand souls; they were divided into companies of hundreds, of fifties, and tens, with their several captains at their heads, under the direction of the Twelve. There were about 560 wagons, drawn generally by oxen from four to eight to a wagon. We travelled generally at the rate of from ten to fifteen miles per day, and our cattle fed solely upon the grass that we met with on our route, which generally was very abundant; and although the journey was tedious, our waggons were mostly fitted up in a commodious manner for travelling, which rendered our circumstances much more comfortable than could be anticipated on so tedious a route. We travelled in companies of one hundred waggons, when circumstances made it practicable, and when on account of scarcity of grass or bad roads we found it inconvenient for such large companies to travel together, we divided in fifties and sometimes into tens. Four hundred miles from here we received by express from the pioneers, the pleasing intelligence of their arrival in this place, which they had selected as a home for the Saints. On our arrival at the South Pass of the Rocky Mountains, the hundred that I was with met the pioneers on their return to Winter Quarters, in company with a number of the battalion who had been engaged in the service of the United States. We felt as though it was a time to rejoice, our hearts were gladdened, and we prepared a feast for them, and spread a table in the wilderness, on the tops of the mountains, of which 130 of them sat down to partake. We mutually felt edified and rejoiced; we praised the Lord, and blessed one another; and in the morning we separated—they to pursue their weary course to Winter Quarters, and us to come to our present location. We arrived here on the 5th of October, generally enjoying good health. I have never, in all my experience, known so little sickness and so few deaths among so many people in the same space of time: there has been some six or seven deaths—two or three were infants, and the remainder were mostly, if not all, seriously indisposed before they started.

The valley in which we reside lays between the Great Salt and the Utah lakes, in latitude 41° longitude 112° . It is from 60 to 70 miles long and from 20 to 30 wide; there is a range of mountains running on each side of the valley north and south, the tops of which are perpetually covered with snow; at the south end is the Utah lake, and at the north end about twenty miles from here is the Great Salt lake; a river which we have called the Western Jordan, and which flows within two miles of our city, forms an outlet for the Utah lake, and empties itself into the Salt lake. Besides this there are many small limpid streams flowing out of the mountains, and emptying into the Jordan, which will prove very valuable for the watering of stock, for water power, and the irrigation of land if necessary. There are also an abundance of springs, among those we have close to the city a warm spring, which is impregnated with sulphur and other minerals possessing great medicinal properties, and flowing in sufficient quantities to turn a mill. A saw mill is now being erected near its mouth, leaving the spring for bathing purposes; besides this there is a hot spring about three miles north, which throws out a great volume of boiling water. The land is generally rich and fertile, perhaps as much so as any in the world, and our best agriculturists believe that it will yield an abundant increase of every kind of grain, not excepting rice; there are various opinions as to its adaptation to the culture of cotton and some other southern products, the validity of which can only be tested by time. We have ploughed and sown, since our arrival here about 2000 acres of wheat, and great numbers of ploughs are incessantly going, and are only prevented by the inclemency of the weather, which occasionally is too severe.

The climate, so far as we have become acquainted with it, is beautiful; until the 1st of November, the thermometer ranged from thirty to forty degrees Fahrenheit, in the mornings, and from sixty to eighty at midday. From the 1st. of November, for about a fortnight we had some cold weather accompanied with snow, since which time the snow has disappeared, and the thermometer has ranged from twenty five to forty degrees.

Timber in the immediate vicinity is not very abundant, but we have found sufficient for building and fuel for some time to come; we also anticipate finding coal; but although there is every reasonable prospect both of finding coal and iron, yet, as respects these and other minerals, we can at present give no definite infor-

mation. Salt can be procured in great abundance at the Salt Lake; and there is a kind of clay equal to the best lime.

Since our arrival, we have put in about 2,000 bushels of wheat, all of which has been drawn a distance of from 13 to 1500 miles; we expect to put in, in the spring, about 3,000 acres of corn and other grain, and we have with us almost every variety of seeds of vegetables, as well as of shrubs, fruits, and flowers. There is sufficient feed for our cattle, sheep, and horses, without cutting any hay, during the winter; our cattle are fattening all the time, living alone on the grass they get, which is highly nutritious, and equal if not superior to most of our tame grasses. The fresh grass is now beginning to grow, and is in some places from 4 to 6 inches high; we anticipate a very early spring.

We have built our houses for the present in the shape of a large fort; but expect as soon as practicable to build our houses on out lots in the city; the houses now erected and in progress amount to about 700, and are built some of logs, some of sawed timber, and some of *a des bois*, or sun-dried brick.

The city plot is about two miles square, it is laid out in blocks of ten acres, and the streets are eight rods wide, and cross each other at right angles; the lots for each individual are an acre and a quarter, those that are worthy receive them freely as their inheritance together with what land they can till. We have no land to sell, neither can any other person speculate on their inheritance, for it is the Lord's, and while the Lord gives us free possession like the gifts of air, light, water, and life, it is free. There is a lot set apart for the erection of a temple, containing ten acres, laid out on the bank of a beautiful creek that runs through the centre of the city.

When the pioneers arrived here, they went forward and were baptized near the temple lot, and thus renewed their covenant before the Lord, since then we have followed their example.

I find that I have extended this communication longer than I anticipated, but as I thought many of those things would be interesting on the other side of this continent and the great Atlantic, I feel as if I was amply repaid for losing a little rest. And now beloved brethren, although I have been writing in a great measure on temporal things, yet my mind dwells not so much on hills, vales, brooks, lakes, houses, and lands, as it does on the things pertaining to the kingdom of God—the building up of Zion—the gathering together of God's elect—the fulfilment of the prophecies—the blessing, glory, and exaltation of his Saints, and that I may fulfil with dignity and honor the office to which God has called me; and obtain an exaltation in the kingdom of God, for which I claim an interest in your prayers. And I can say, brethren, that although continent and ocean roll between us, yet when I bow the knee before my heavenly Father, I do not forget to remember the brethren on the British Isles before the Throne of Grace; and as when I was with you, so now while absent, I pray God the eternal Father so to influence the hearts of men in authority, that your way may be opened to gather with the Saints of the Most High, that you may partake of the ordinances of the Lord's house, and finally be counted worthy to possess thrones, principalities, powers, and dominions in the Eternal World.

I might talk of trials, afflictions, and so forth, but what avails it? they are the common lot of man—they are momentary and pass away, and are not to be compared to the glory that is and shall be revealed, and I have not time to think, speak, or write about them. Concerning your duties, I have nothing further to add, either to officers or members, than when I was present with you. The doctrines that we taught follow them, and they will lead you into eternal life.

To the authorities, elders and teachers, I would say, feed the flock of Christ; preach not yourselves, but Jesus and the principles of truth; seek not your own exaltation, but the welfare of Zion, and in due time you shall be exalted. Should Elder Spencer yet be in England, will he accept the kindest epistolary love of an old friend; and if blessings can reach from here to all the American elders, they have my blessings; and shall I stop here? No. God bless the British elders, priests, teachers, deacons and members, even all that are honest in heart, in time and in all eternity, worlds without end, amen, is the prayer of your friend in Jesus,

JOHN TAYLOR.

P.S. Will the editor be so kind as to furnish me with newspapers from time to time, when the Saints are coming.

CONFERENCE MINUTES.

WORCESTER.

This conference met, according to appointment, in Reynold's Academy, Worcester, on the 10th of September, 1848.

Morning service was opened by singing the hymn commencing on the 195th page, and prayer by Elder Hawkins.

Elder Butler then rose and said, he was glad to see so many present, notwithstanding the unfavourable state of the weather. The Saints present had no doubt become acquainted with the appointment of Elder Robert Martin to the presidency of this conference: he should therefore move that Elder Martin preside. Carried.

Proposed and carried, that Wm. Hawkins, jun., act as clerk.

The President then called for a representation of the branches, which was as follows:—

BRANCHES.	REPRESENTED BY	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	C. O.	RO.	B.
Earlscommon	Wheeler	42	3	6	0	0	0	6	1	0
Pinvin	Ruff	26	1	2	1	1	0	1	0	4
Flyford	Robbins	25	1	2	0	1	2	3	3	1
Uckinhall	Wiltshire	24	2	1	1	1	0	0	0	0
Purcil Green and Wich Bowl	Knight	36	1	3	0	1	9	2	0	0
Crossway Green	Hawkins, sen.	60	1	3	1	1	5	2	0	0
Kidderminster	G. Knight	28	2	0	0	1	4	0	0	0
Bromsgrove	Westwood	12	1	3	0	0	0	2	0	0
Shatterford	Hawkins, jun.	19	0	3	1	1	0	0	0	0
Worcester	Williams	35	2	4	0	1	2	0	0	0
Bridgnorth	Hawkins, jun.	8	0	0	0	0	8	0	0	0
Total		315	14	27	4	8	30	16	4	5

The conference was represented as in general good standing.

Elder Butler proposed, that the Saints at Bromsgrove be joined with those at Wich Bowl, and called the Wich Bowl branch; and that Elder Westwood, of Bromsgrove, preside over the same. Carried unanimously.

Proposed, by Elder Butler, and carried, That, in consequence of Elder Hawkins being about to emigrate, Elder George Knight take the presidency of the Crossway Green branch.

Proposed, and carried, That priest Wm. Probert be ordained to the office of an elder, and that he preside over the Shatterford branch.

Elder Williams being about to emigrate, it was proposed and carried, That priest Beard be ordained to the office of elder, and that he preside over the Worcester branch.

Elder Hawkins, jun., stated, that, in company with Elder Butler, he had gone to Bridgnorth, and proclaimed the gospel there, and had succeeded in bringing to a knowledge of the truth some of the inhabitants, with good prospects of going a-head. Elder Butler proposed, That Bridgnorth be organized into a branch; and that Wm. Weale be ordained to the office of priest; Edward Vaughn Williams to the office of teacher; and brother George Collier to the office of deacon for that branch. Carried unanimously.

Proposed, That when the Saints about to emigrate have left Uckinhall, those remaining be united to the Worcester branch. Carried.

Proposed, That priest Davies be ordained to the office of elder, and preside over the Pinvin branch, in the room of Elder Ruff, who is about to emigrate. Carried.

Proposed, That Elder John Smith, take the presidency of the Earlscommon branch in the room of Elder Wheeler, who is about to emigrate. Carried.

Proposed that Wm. James, now teacher, be ordained to the office of priest, and G. Waters to the office of deacon, for the Pinvin branch; J. Clerk to the office of priest, and J. Jones to the office of deacon, for the Crossway Green branch; J. Godfrey to the office of teacher, and F. Evans to the office of deacon, for the Wich Bowl branch; and C. Hawkins to the office of priest for the Kidderminster branch. Carried unanimously.

Proposed, and carried, That brother John Arch, of Kidderminster, succeed

Elder Hawkins in the STAR agency for the Worcester conference, and that the said conference be responsible for his agency.

After singing, and prayer by Elder Butler, the meeting adjourned until 3 o'clock.

The afternoon meeting opened by singing the hymn on the 152nd page, and prayer by Elder Hawkins.

The Lord's Supper was then administered by Elder Martin; and Elder Butler exhorted the young Saints to persevere, and strive with all their might to obtain the means to go to Zion; and to fill up their spare hours in perusing the Scriptures and other good books calculated to enlighten their minds; and he hoped that they would encourage the circulation of the Millennial Star, and show, by their walk and conduct, that they are the children of God. He also exhorted those about to emigrate, to leave this land in such a manner that they need not be ashamed to show their faces here again, should it ever be their lot to return.

The ordinations were then attended to by elders Martin, Butler, and Hawkins.

Elder Martin proposed that the Saints of this conference tender unto our beloved brother Lorenzo D. Butler the best feelings of our hearts for his praiseworthy labours since he has been amongst us; feeling assured that his labours have been blessed and owned by the God of heaven; and that we will ever pray for his safety. Carried without a dissentient voice.

Elder Butler expressed the feelings of his heart in a very affecting manner, and thanked the Saints for their good feelings towards him, and for their acceptance of his labours. He was only sorry that he could not take us all with him.

Elder Martin then addressed the Saints in a most pleasing manner upon the subject of gathering; and called upon the elders about to emigrate to speak their feelings before the Saints, it being probably the last time they would have the opportunity of doing so in that place. They complied in a very entertaining manner.

The meeting closed by singing, "When shall we all meet again," and prayer by Elder Butler.

Elder ROBERT MARTIN, President.
WM. HAWKINS, jun., Clerk.

STAFFORDSHIRE.

This conference met, according to previous announcement, in the Temperance Hall, Pitt Street, Burslem, on Sunday, September 17th, 1848.

The meeting was called to order by Elder Lockett's reading, and the congregation's singing the first hymn; after which, it was moved and carried, that Elder J. D. Ross preside over the conference, and that Elder W. Leese act as clerk.

The president then opened the meeting with prayer, and after the Saints had sung the 223rd hymn, he delivered a discourse on the restoration of the priesthood in these last days, showing the responsibility resting on those who have received it. The meeting was then adjourned until half-past two o'clock.

Afternoon meeting resumed according to adjournment, and was opened with singing and prayer. The sacrament was administered by Elders G. Simpson and J. Mason, junr.

The president then called for the representation of the branches, which were given as follows:—

Burslem Branch.—Represented by Elder Lockett, consists of 96 members, including 21 elders, 5 priests, 3 teachers, and 4 deacons. Four emigrated since last conference, and three cut off. In good standing.

Hanley Branch.—Represented by Elder Shaw, consists of 77 members, including 4 elders, 6 priests, 4 teachers, and 2 deacons. Five baptized since last conference. All in good standing.

Knutton Heath Branch.—Represented by Elder Sutton, consists of 21 members, including 3 elders, 3 priests, 1 teacher, and 1 deacon. All in good standing with the exception of 4 or 5.

Badley Edge Branch.—Represented by Elder Adams, consists of 17 members, 2 elders, 2 priests, and 2 teachers. Two cut off since last conference and one removed. The officers are united but the members are not in very good standing.

Lane End Branch.—Represented by Elder Joseph Symmonds, consists of 29 members, including 4 elders, 4 priests, 1 teacher, and 2 deacons. One cut off since last conference. All in good standing except 2.

Coxbank Branch.—Represented by Elder Mulliner, consists of 16 members, including 3 elders, 1 teacher, and 1 deacon. All in good standing.

Prees Branch.—Represented by letter, consists of 19 members, 2 elders, 2 priests, and 1 deacon. In good standing.

Hassall Green Branch.—Represented from book, consists of 6 members, including 1 elder, 1 priest, 1 teacher, and 1 deacon.

Newport Branch.—Represented by Elder Simpson, consists of 11 members, including 1 elder, and 3 priests. One baptized since last conference, and 3 removed. All young in the faith, but have a great desire to see the work roll on. There has been two preaching rooms opened, but the church of England has succeeded in closing both of them.

Leek Branch.—Consists of 6 members, including 2 elders.

Drayton Branch.—Represented by Elder Simpson, consists of 11 members, including 1 elder, 1 teacher, and 1 deacon. All in very good standing except 2. Scattered members, 8. Total number of members including officers, 317.

Resolved, that we sustain Elder Lockett as president of the branch at Burslem.

Resolved, that Elder A. Wright preside over the branch at Hanley.

Resolved, that we sustain Elder Green as president of Knutton Heath branch.

Resolved, that we sustain Elder Adams as president of Badley Edge branch.

Resolved, that we sustain Elder Symmonds as president of Lane End branch.

Resolved, that we sustain Elder Billington as president of Coxbank branch.

Resolved, that we sustain Elder Holding as president of Prees branch.

Resolved, that we sustain Elder Wilkinson as president of Hassall Green branch.

Resolved, that we sustain Elder Boulton as president of Newport branch.

Resolved, that we sustain Elder Haywood as president of Drayton branch.

Resolved, that we sustain Elder Gibson as president of Leek branch.

Resolved, that we receive Elder J. D. Ross as president of this conference.

The president here remarked that he wished every branch to stand on its own bottom, having its own councils, &c. He also gave some excellent instruction to the elders and priests, relative to preaching the first principles of the gospel, and interfering with other sects and parties.

Resolved, that Elder Lockett be sustained as counsellor to Elder Ross.

Resolved, that Elder Simpson be sustained as travelling elder in this conference, and counsellor to the president.

Resolved, that we sustain Elder Brigham Young as president of the church of Jesus Christ, and Heber C. Kimball and Willard Richards as his counsellors.

Resolved, that we sustain Elder O. Pratt as president of the church in this land; and Elder O. Spencer as his counsellor.

Elders Sutton and Vernon being about to emigrate to the land of Zion, it was moved and carried that this conference furnish them with a good recommendation.

The officers present were then numbered as follows:—high priests, 2; elders 19; priests, 15; teachers, 6; deacons, 4.

The meeting then adjourned until half-past six o'clock.

The evening meeting was opened by singing the hymn upon the 219th page, and prayer by Elder Simpson.

Elder Lockett, our STAR agent, then gave a very satisfactory account of his stewardship, and it was moved and carried that he continue STAR agent for this conference, and that we are responsible in pounds, shillings, and pence, to the office at Liverpool. The president then addressed the congregation upon the location and building up of Zion, and the absolute necessity of the gathering.

It was then moved and carried that this conference adjourn until this day three months. A good spirit prevailed throughout the day; not one dissenting voice or discontented spirit was manifested on the occasion, but all seemed determined to roll on the work of God. God speed our efforts, Amen.

J. D. ROSS, President.

W. LEESE, Clerk.

The Latter-day Saints' Millennial Star.

NOVEMBER 1, 1848.

SALT LAKE.—Our latest news from the Salt Lake is July 8th. The wheat harvest had commenced; they had enough and some to spare. The Indian corn was then waist high, some being in the tassel; there was a prospect of a very heavy crop. Garden sauce and vegetables in abundance. Health, good spirits, and prosperity prevailed universally among all the Saints in the valley. The battalion of Saints who enlisted in the service of the States, in the late Mexican war, had nearly all returned from the Pacific coast, and joined with their brethren and families in the valley. All the young sisters in Brannan's company, who sailed from New York around Cape Horn and settled in western California, have married the young brethren of the battalion. The discovery of gold on the branches of the Sacramento river seems to be confirmed by many witnesses. It is found in pieces of different sizes, from that of small dust to quantities as heavy as an ounce. From 10 to 100 dollars per day is the amount frequently collected. It is reported that this discovery was made by the Mormons, probably by Brannan's company, who were, we believe, the only settlers in the gold country. This valuable metal is reported to be extended over a large tract of country; it had already been traced over 100 miles. Let not the Saints be astonished, for the Lord, speaking by the mouth of Isaiah concerning the riches and glory of the Latter-day Zion, says, "*For brass I will bring gold.*" (Isaiah lx. 16.)

About the 1st of August President Young's company were in the Black Hills, on the east side of the South Pass in the Rocky Mountains. Those who left Winter Quarters sick had recovered their health, and the whole camp were moving on in fine spirits. President Richards' camp were at Cedar Bluffs, about 170 miles east of Fort Laramie; they were pursuing their journey in peace and quietness.

POTTAWATOMIE COUNTRY.—George A. Smith, one of the Twelve, writes under date of August 22nd. He informs us that the crops in that country are remarkably good, and in vast abundance. The emigrating Saints who shall arrive in that country, can be supplied with any amount of provisions for almost nothing. It had been very healthy there up to the date of writing. (That country is said to be far more healthy than any former location occupied by the Saints for many years.) All was peace and quietness there.

TITHING.—The Saints throughout Great Britain are requested to hunt up the 16th No. of Vol. X. of the *STAR*, and examine what is said in our general epistle upon tithing; and then ask themselves these questions—Have I complied with this law according to the instructions in this epistle? If not, can I be justified before God? Some of the officers have been too negligent upon this subject. They should have urged the necessity of obedience, that the Saints might be blessed. Let the Saints of whom tithing is required remember that this law is just as binding upon them as the law of baptism, or any other law of God. Our beloved brother Orson Spencer has again recovered his health in some measure, and is now on a visit to some of the conferences for the purpose of collecting the tithing. Let the Saints be ready to pay their tenth to him when they shall see him. Or if they do not expect to see him, let them send the amount to me through the post-office, or some other way. Brethren, will you hearken to this second call? We want to send every farthing of tithing that can be collected to President Young, by the hands of Brother Spencer, who expects to go over the mountains next season. The faithful will obey this counsel, and will not be negligent. The unfaithful will try to excuse themselves.

ARRIVAL.—James W. Cummings, one of the presidents of the seventh quorum of seventies, has just arrived from the Bluffs. He is appointed to preside over the Cheltenham conference, and our beloved and faithful brother Thomas H. Clark will act as his counsellor. Brother Cummings, being a faithful, persevering, energetic man of God, is recommended to the Saints in that conference; and they are requested to uphold him, and also brother Clark, by their faith and prayers. We desire brother Cummings and the Saints generally to use every exertion to spread the gospel in new places. We anticipate a great work in that region.

EMIGRATION.—We desire all the Saints who wish to emigrate to read the articles on emigration contained in our general epistle published in the 16th number of the present volume of the *STAR*,—especially the 7th article. I would also inform the Saints, that I have obtained a license from the government, as a passage broker, and have full authority to transact all business in relation to sending passengers to any place in North America. All the Saints throughout Great Britain are hereby counselled to send their deposits to me, and to no other person; and I will endeavor to procure them passages as cheap and comfortable as possible. Our next ship load of Saints will not probably sail before January. Those who wish to secure a passage on the first vessel would do well to send in their deposits soon. Should any of the Saints wish to sail sooner than January, they can send word about what time they would wish to go, and we will engage their passage, and inform them by letter what day to be in Liverpool. But beware of Liverpool sharpers! Have nothing to do with them. Any persons not belonging to our church who wish to emigrate, and will comply with our rules of emigration, shall be dealt with honorably; and we will endeavour to send them as cheap, if not cheaper, than they can obtain elsewhere.

BOOK AGENTS.—Since our arrival in this land, and since we were appointed to take charge of the printing department, we have issued six numbers of the *STAR*, without saying anything to the conferences in relation to their *book agents*. We had fondly hoped that the powerful and urgent appeal of our beloved brother Spencer at the general conference, would have had a tendency to stir up the conferences to see that their book agents were more punctual in their remittances. This did have the desired effect in some conferences, but there are others that have been too dilatory upon this subject. Some have drawn every two weeks their full quota of books and *STARS*, and yet have made no remittances for more than three months. Our book agents will recollect the counsel at the general conference, was for them to make their remittances every two weeks, in such sums as would be convenient, and as would nearly or quite balance their accounts; and be sure, at the end of every quarter to have a full and complete balance, and then begin anew. There are several hundred pounds sterling now due the office, and in the course of about three months, we shall be obliged to pay the printer and bookbinder some six or seven hundred pounds. Will the conferences remember this, and see that their book agents are punctual to balance up their accounts. Let the sub-agents, or the agents of branches, use every exertion to settle their accounts with the general agents of their respective conferences; and these again with the office. In this way there will be no disappointments nor lingering of accounts.

We shall send with this number of the *STAR*, a balance sheet to our general agents, or the sum total which each is now indebted to the office. If there are any errors to be corrected, let our agents notify us and we will make the necessary corrections or send them a bill of particulars. Some of our agents occasionally send us balance sheets; but we pay no attention to them, as the books are our guide; if there be any errors in our books, we would be happy at any time to be notified of them, and will endeavour to make them right; but we have no time to read or attend to balance sheets from our agents, unless they wish to make some corrections of errors.

We would recommend to the conferences to pursue the course of the Glasgow conference for the spread of truth; and we are persuaded that it will have a good effect. Something like 30 have been baptized within a few days in the Glasgow branch alone. The printed word can preach and do much good. If the con-

ferences should generally adopt that plan, that is, raise a tract fund among all the branches, and purchase large quantities of tracts, they would no doubt find much good resulting from it. Let the sisters and others circulate these tracts, (after binding them to prevent them from getting soiled and worn out,) and every week go round and take up the first and leave the second. By this means, thousands may be warned who perhaps never would otherwise hear. If an invitation be circulated with them to attend your places of public worship, many would, no doubt, by this means, be brought into the church.

I have commenced publishing a series of pamphlets upon various subjects, all of which will be useful to circulate.

"FOR BRASS I WILL BRING GOLD"—A letter from the bay of San Francisco of June 1st, contained in the *New York Morning Herald* of Sept. 27th, gives the following gold-story excitement:—"The whole of this part of California is in the highest state of excitement (and the southern part will soon become so) relative to the Placera, or gold regions, recently discovered on the branches of the Sacramento river. Three-fourths of the houses in San Francisco are actually vacated; even lawyers have closed their books, and taken passage, with a spade and wooden dish, to make fortunes by washing out gold from the sands on the Sacramento. Cooks and stewards have refused fifty dollars a month to remain under their former employers. Clerks' wages have risen to a thousand a year. Carpenters, blacksmiths, and teamsters, who in April received three dollars a day, now refuse ten; a few still remain, making shovels, spades, and pick-axes, and turning wooden bowls, who are making upwards of twenty dollars a day. I am informed that one blacksmith makes ten to fifteen small picks, and sells them as a favour at six dollars each. English spades and shovels will command ten dollars each, and by taking them to the gold regions, yield a heavy profit by selling again. There is not in town one new shovel for sale, perhaps not a tin cup or pan. A boat requires four days to go from here to Sutter's Fort. The fare has risen from four to twelve dollars, each passenger carrying his own provisions. Wooden bowls, worth in New York ten to fifteen cents, will sell here now for five dollars.

GENERAL REFLECTIONS ON ETERNAL EXISTENCE.

Eternal existence does not admit of reason or cause for such existence. It is entirely independent of all cause. Existence dependent on a cause cannot be eternal. Causes may be eternal, but *effects* never. It is impossible to conceive of the non-existence of duration and space; but it is not impossible to conceive of space entirely void of all substance. Space and duration are necessarily eternal; but we cannot perceive the same *necessity* for space to contain substance. Empty space is as conceivable as occupied space. Space and duration, though necessarily eternal, are yet powerless, and can never originate substance. If space is *now* empty, it *must have always* been empty, and *must forever* continue empty. If space *now* contains substance, it must have *always* contained it, and must *forever* continue to contain it. That space *now* contains substance, is a truth that no one, with a sane mind, will for a moment dispute. But is it a necessary truth? Can it, with the same assurance, be said that, *space must contain something*, as that *there must be space*? The latter truth is one of necessity that could not possibly be different, while the former seems to be a circumstantial truth, existing only by chance, and, for aught we know, might have been otherwise.

There seems to be no cause nor reason why space should contain substance, or if it contains substance, why it should contain one quantity rather than another. If the existence of the omnipresent substance of the Deity, or of that quantity of substance which every one knows to have been eternal, be assumed as a *chance* truth, or one that might not have existed, or that some other condition was equally possible, then there would be an endless number of equally possible circumstances from that of non-existence, through every degree of quantity to infinity, either of which, so far as we can perceive, might have existed to the exclusion of all the rest. If this assumption be granted, there would be an *infinite*

degree of probability in favour of the eternal existence of *something* in space to where there would be *one* against it, as may be more clearly seen by the following illustration :—Let ten separate cards or small pieces of paper, respectively containing the figures 0, 1, 2, 3, 4, 5, 6, 7, 8, 9, represent ten different though equally possible circumstances, one of which *must* exist to the exclusion of the other nine; as for instance, let 0 represent empty space—let the nine digits respectively represent nine different proportional quantities of matter, either one of which, it is supposed, *might* have always existed to the exclusion of the others. Let any one of these numbers, as for instance, 4, represent the arbitrary quantity that *has* always existed. Now suppose these cards placed in a box, and shaken together in every variety of position, it is evident, that in drawing one at random, there would be nine chances against drawing the representative of *empty space* to one in favour of it; so likewise the chances would be nine to one against drawing 4, or any other given number. Now if the above series of numbers were increased to infinity, each one representing a proportional quantity of matter which might have always existed, it is also evident, that in drawing a figure at random, the chances would be infinite in favour of obtaining a representative of *some* quantity; that is, there would be an infinite degree of probability in favour of the eternal existence of *something* rather than *nothing*. This is a necessary conclusion if the foregoing premises are granted. But would it not be more consistent to assume *existence* as a *necessary* truth, that could not possibly have been different? In this case, the infinite number of imaginary circumstances, which, under the former assumption were supposed as possible, together with the reasonings and conclusions founded upon them, at once—vanishes as impossible.

From the fact that *something* now exists, it is universally admitted that *something* has *always* existed. All classes, whether atheists or theists, materialists or immaterialists, agree in this one point, namely, that as *something* *now* exists, *something* must have *always* existed. The dispute between these opposite classes of persons is not in relation to the eternal existence of *something*, but it is upon the question, "*Whether all substance is eternal?*" One class admits the eternal existence of but one substance called God; the other class believes in the eternity of all substance. The former assume that one eternal substance created all other substances from nothing; the latter reject the assumption of the creation of substances from nothing as absurd.

Generations of ancient times almost universally believed all substance to be eternal. The conjecture that one eternal substance created all others is of modern date. Modern christianity originated the idea. The assumption of this vague hypothesis has become very popular; millions have adopted it as a genuine doctrine, without the least reason for so doing. The idea is wholly founded upon wild conjecture.

Some ignorant persons have supposed that the doctrine of the creation of matter is contained in divine revelation; but if the sacred writings are examined upon this subject, it will be found that there is not the most distant intimation of any such event. The creation of the heavens and the earth, the making of the sun, moon, and stars, and the framing of worlds are very clearly and distinctly revealed; but there are no allusions whatsoever to the creation of the materials. God made the earth about six thousand years ago; and it is supposed that he then created all the materials of universal nature out of nothing. But this is mere assumption, without the least shadow of evidence; indeed, the discoveries of modern times clearly exposes the fallacy of this assumption; for it is almost universally admitted by the most enlightened Christian astronomers, that, through the aid of the telescope, vast numbers of luminous bodies have been discovered, situated at such immense distances in the depths of space, that it would require their light, though flying with the inconceivable velocity of two hundred thousand miles per second, thirty thousand years to reach our eyes; hence the light by which they are now rendered visible, must have been radiated from them, at least twenty-four thousand years before the creation of the earth, and therefore matter, as well as worlds, must have existed thousands of years anterior to the organization of our system. And we again say, with all due respect to those who may think otherwise, that the doctrine of the creation of matter from nothing, is nowhere contained in divine revelation.

Another supposition is, that it is possible for God by his almighty power to create

something from nothing. If this assumption were granted, there would still be no evidence that he ever exercised such power. Many things are possible with God, which it is highly probable never will be accomplished. It is possible for him to reverse the diurnal and annual motions of all the planets, yet it is not probable that he will ever produce these phenomena. It is possible for him to perform an innumerable variety of other operations in the universe which he never will perform; and if it were possible for him to give origin to matter, we have no reason to believe that he ever has, or ever will exercise such power. But although we admit the attribute of power in the Supreme Being to be co-equal and co-extensive with his wisdom, knowledge, and goodness, and with all his other attributes, yet we do not admit that either or any of these attributes can be exercised independently of matter. All the goodness, wisdom, knowledge and power of the Deity must be limited within the pale of the material universe. It is there, and there only, that his goodness so beneficently abounds. It is there, and upon the already existing materials, that his almighty power is exercised with such magnificent and inconceivable grandeur. If matter did not exist, these attributes could not operate; for there would be nothing to operate upon. And where the attribute of power cannot operate, there can be no creation of matter nor any other effect. Therefore we believe it to be impossible for the Almighty to originate something from nothing. Many things are impossible with God. Indeed all things are impossible with him which are inconsistent with the perfections and laws of his nature. It is impossible for him to deprive himself of the attribute of goodness, or any of his other attributes, and still continue to be God. Hence we are informed by the sacred writings that "It is impossible for him to lie." It is also impossible with God to make the square of one side of a right-angled triangle equal to the square of its hypotenuse; or to make the diameter of a circle equal to its circumference; or to make two parallel lines intersect each other; or to make a part greater than the whole; or to cause duration to cease; or to enlarge the dimensions of universal space; or to *cause solid matter to be originated therein*. All these things, with numerous others, are impossible with God.

That matter is eternal was the theory, as has been already mentioned, almost universally believed in ancient times. Many distinguished writers of modern times have opposed this theory upon the supposition that the eternal self-existence of two independent substances—God and matter, involved an absurdity. But we cannot perceive the least absurdity in admitting the co-eternal self-existence of any number of independent substances. All admit that the substance of the Deity eternally existed, being neither originated nor kept in existence by a *cause*. If then, one substance eternally existed, independently of a *cause*, there is no absurdity in the theory of the eternal independent existence of all others. If no exertion of power is required to maintain one in existence, why should an exertion of power be thought necessary to maintain in existence the others? Why require a *cause* to give being to one substance, but not to another? If by any evidence it could be proved that the operation of a constant power is necessary for the *continuation* of the existence of matter, or that if such power should be withdrawn, matter would be annihilated; then it would be reasonable to suppose that such power gave origin to matter. But we have no evidence that the *continued* existence of matter is dependent on any *cause* or *power* whatsoever. And as there is no evidence in favor of its creation, *analogy* would say, that if the substance of the Deity must be eternal, all others are eternal also.—Ed.

LETTER TO THE EDITOR.

Merthyr, October 9th, 1848.

My very dear brother Pratt,—I just find time to report my safe arrival home here, and my dear wife, since Saturday night last. I cannot say that my health improves very rapidly, although I am sometimes better and more free from pain.

I am happy to say that the condition of the churches I found to be cheering and flourishing. I visited the churches through Carmarthenshire, &c., before I returned here, and was hailed everywhere with good news, and great welcome. All enquired after President Pratt, a thousand questions, and above all, "When does he intend to come and see us?" The Saints here have prayed much for your success,

as well as your humble servant. The great topic, though, is, universally, "When shall we go to Zion?" The prospect now is so cheering, that I am afraid there is no ship afloat large enough to carry off the first company of Welsh Saints! This is no joke, but please inform me what is the greatest number of emigrants that can go on any one ship? But more on this subject anon.

I found the Saints in one town, busy at building a chapel. They had written to me about it before; I had stipulated the conditions, with which they complied. This is one of the many topics which escaped my memory to counsel with you on at Liverpool. This I considered indispensably necessary to their interest as they could not rent a place there to worship in, there being about 200 Saints, nearly all baptized this last year. Many other things come to my mind now, which I should like your counsel on, which would be too tedious to mention here.

Myself and wife have not done grieving yet that we should have been constrained by time, to leave your house, without the pleasure of seeing you and your kind family, after all the kindness and marked hospitality which we received from you and dear Sister Pratt and family. Although actions speak louder than words, yet allow me to assure you, dear brother and sister, that you have laid us under obligations thereby, that we shall ever study to repay. The Saints here shower blessings on your head when I relate to them your kindness to me; and all of them desire much to see you both in Wales, and hope they shall be gratified. My wife joins me in kind love to you, to dear Sister Pratt, and your interesting family, and pray the Lord to bless you all abundantly. Please give our kind love to brother and sister Spencer, hoping that brother Spencer is recovering fast. I lay his case before every branch where I have been, and they pray for him fervently, and so does your affectionate brother. Excuse my haste,

D. JONES.

A PRAYER,

IN BEHALF OF BROTHER ORSON SPENCER.

Ramsey, Isle of Man, October 9, 1848.

Dear Brother Pratt,—I send you the following prayer for insertion in the *STAR*, if it meet your approbation; and I assure you, whatever be its merits or demerits, as a metrical composition, that it breaths the real and sincere sentiments of my heart, and of *thousands* more. Will you have the kindness to give my love to brother Spencer? (Years before I saw him, I loved him on account of his great advocacy of the truth; and I feel that he possesses the *spirit of God*, and a *highly intelligent mind*.) By so doing, you will oblige yours, in the renewed covenant,

W. G. MILLS.

Eternal Father! by whose skill
Our mortal frames from dust were made;
Who speak'st, and at thy sovereign will,
We in the dust again are laid!
Who dare arrest thy mighty hand
That rules among the hosts above?
And on the earth at thy command
We have our being, live, and move!
We own thy power with humble hearts,
And bow submissive to thy throne,
Yet claim the gift thy grace imparts,
We can approach thee through thy Son.
In Jesus' name our prayers ascend
To Thee, who do'st our sorrows know;
For brother Spencer's health contend—
Beloved by Saints and Angels too.
A noble champion in thy cause,
Preserve him for the sons of men;
A lover of thy holy laws,
Restore him to our midst again.